ROUGH

all double dashes should be single

[redacted]

Must Remain in
Transcription Room

M 1892
Saturday, July 25, 1970
BARN
---Coffee

MR. NYLAND: So if we get a little rain we can ~~start on~~ Test out the new roof, I hope it will be all right. And when it is ~~summer~~ THUNDER, I have to talk a little louder, and with rain, which -- which, according to Robert, won't come, I will have to speak still a little louder, and my voice is not as yet the way I would like it to be.

Huh, Robert, where are you? Yah.

So what will we talk about? Ordinary life — the sprinkling of salt — how it was today when you look back. Satisfaction or not? How little, sometimes, is required to put you on the wrong road. It is interesting if you can look back on your reactions, if you find yourself in a terrible mood, incapable of doing this or that. Or that you are hysterical, and you don't know which way to turn. When did it come? Can you trace back experiences or thoughts or something that happened to you because of others? Or something that someone said which you didn't like, or that you got hurt in some way or other.

How vulnerable we are. And, of course, as Gurdjieff then would say, "And they, such slugs, dare to call themselves man." But, of course, you always must make a distinction between man on Earth and Man in preparation for something else not of this Earth. So that one is to the outside world what is required for the outside world, and that only your inner

life is considered when you want to grow up in the sense ~~that~~ we mean it, and ~~and~~ that all your moods belong to the outside world unless there happens to be a certain state within you, which makes you intolerant about your own behavior when, you might say, you would wish to Work or when you feel that you ought to behave differently.

That is a just-- very justified negative state, and it becomes apparent in ordinary life, of course. That is how you manifest. And sometimes you sit ~~by yourself for some time,~~ with that, for some time, by yourself thinking about it, and not really wishing to do anything because you're interested in Work, and you cannot, and you see it, and your instrument ~~is~~ at that time not capable.5

The difficulty is to accept that state, and it's extremely difficult. 4 When it has to do with outside life only, in your relation with other people on an ordinary basis, a little ~~bit~~ superficial or a little bit ~~with~~ more, ~~or~~ with more depth, all of that does require flexibility and adaptation, and also rearrangements within yourself. It's very necessary to learn this early, because many times the adjustment is made without changing oneself. And in ordinary life one can still change oneself. Unconsciously, one can become better equipped and adapted to the conditions as the outside world gives them.

You have to learn this, I say, because usually you're satisfied with rationalizations. You must not--not allow certain things in yourself to predominate. You must not allow your body to take over when it feels like it, and your mind constantly telling you it is all right ~~when~~ or it is all wrong, and your feeling which goes along with it.

You still have to be critical. But a criticalness about your ordinary behavior is quite different from the criticalness when you see that there is something wrong with you as an ability to work on yourself. Because that ~~which~~ what is criticalness with yourself towards the outside world is settled in the outside world, and is settled in reactions towards the outside world. There's a fundamental difference between that kind of criticalness and that kind of reaction on yourself and also attempts you make to adapt yourself, and the criticalness which has to do with your inner life and your inability really to make any kind of adjustment. But still you know you want to do it because you believe it is really necessary, that there is a real need for a person to grow up. This criticalness has to do with the state of your inner life and how much there is of it.

And there is a relationship between your outer life and your inner life which we do not talk about many times. And I don't want to mix them because it is really necessary to understand oneself first in the outside world, as a man on Earth should be and should behave. That is, he cannot remain a child. When he professes to be interested in Work, he cannot do that from a childish standpoint. He has to grow up for himself to become as good a man, and to fight for it. That is he has to be willing — I think I said it last night — to be tied down, and to force himself not to do certain things when he doesn't believe in it. And this should take place in his ordinary life.

This is where we many times fail when we consider inner life already too prematurely. I keep on harping about the necessity of settling

your outside world first, with all the idiosyncrasies of which you are capable, with all the hysterical facts that are presented by you and that you experience, with all the different things that you call your moods and where you want to continue with such a mood, particularly in the presence of others, and where it definitely will affect someone else, like the ripples in water when a stone is thrown into a pond. How far does one wish to go with that? From an Eternal standpoint, it wouldn't make any difference at all, that is, how it is viewed from a standpoint of Eternity. That is, that everything unconscious remains equal and that it ought to be acceptable to anyone who is Conscious, and that God can accept us the way we are, and that our Striving is to accept ourselves also the way we are. But there is an entirely different side to it, which is, 'What are the conditions when I actually can Work best?' That you have to consider, because you're not in Eternity at all. And you're not at all like God, and you're not at all Conscious. And that therefore such statements as 'Everything is equal' is really quite idiotic from the standpoint of Earth, and it may be Absolute Truth from the standpoint of the Sun.

What is the condition in which I, living my life on the Earth, can Work best? That's what I have to consider. I can live myself out the way I wish, with giving vent to my feelings and to be obnoxious in my own way, and never caring about the effect it might have on someone else. But in doing that, I close myself up completely, and all my energy is being used to keep the doors closed, and even if the thought comes to me that I ought to Work, I will not have energy for it. It becomes extremely important to see what you are, as a man on Earth, in relation to others,

Unconsciously, and that not everything can be explained because you are Working on yourself, because — don't fool yourself — you don't. You just live yourself out, I say. You just follow what you wish to do. And you do not know exactly what to do with it. I will tell you what to do with it, because if one has an aim ultimately to become awake, and that something in you should be aware and awake of you as you are, the attempts have to be made, between that what (which) is now your mind and now your feeling, and to see if there could be brought about a corollation between the two. To be helped by the physical body, to be active, as a result of the wish, and the result of the knowledge; that it is necessary for a person when he finds himself in such a mood that he first has to realize that that is not the state of a man to be in. He can be thoughtful. He can consider himself in many ways he wishes. He can dislike himself. He can have for himself a realization that something ought to take place. But he has to make it.

(RAIN)

I hope you can hear it a little better.

He has to make it for himself, in such a way that he can make efforts, to say the least. He just cannot continue in the state he is and then let it go, hoping for the best, that after sometime the particular mood will subside. That is what a child does. A man stands up at such a time, and he swears and says, "This I don't want to happen to me all the time. I don't want to continue to be subject to such states." If I have I have a wish that I want to Work, there is energy represented by that wish. If there is also a desire on the part of my body or some other thought or feeling to give in, into my state in which I happen to be,

there is also energy that is used for that purpose. I have to learn to distinguish between these two forms of energy, and I have to turn probably within myself, because as long as I keep on looking at the outside world, even if I expect some help from them, or from the people around, or the conditions, I most likely will not get it, because they remain unconscious for me, because I am unconscious in this state. And how to make it different, that is, how to make conditions in which there is a possibility of Work on myself, and I say, "I want to Work, but I cannot."

(RAIN)

Can you hear me? Who cannot hear me? John, we stop for a moment.

There has to be, in the first place, in me, a recognition that the state in which I am is not right for a man. I do not know where sometimes that kind of distinction comes from. Every once in a while, it is a result of ordinary bringing up, of something that has been taught to me that it is not right when I was like Little Lord Fauntleroy: what I ought to be in the presence of others, polite, and so forth. Sometimes it comes from a glimpse I get of myself at a certain time during that period. Also that is rare, but when it does happen I can hate myself at that time being what I am. But in general, I have to try to make it. And it is a question of how much the wish is actually there at that time that I can make a different kind of condition for myself. Because if there is not that kind of a wish, you simply have to let things go. You just let it be for whatever it is and you hope for the best a little later.

If there is a desire that you want to do something, use your body first. Stand up straight. If you can, put your arms above your head. Stretch it out towards the sky. If you can, make your arms move in

certain rhythmic ways. It's not necessary but if you can it is helpful. If you stand still, try to take a deep breath and exhale very slowly. Do it three times, with the wish that that will have a result. The result that you look for has to be clear, that is that you actually wish to have conditions in such a way that when there then is a desire that you would like to, let's say, create an 'I' or become in a certain section more conscious and conscientious, that when that wish is there, that you actually, when after breathing in and out three times, the opportunity is really given, that you then do it. What takes place at such times — it is like an exercise with your breathing in and out, — you distribute the energy which is available — and mostly of — not emotional, but a deep feeling kind — over the totality of the body. What takes place is you are feeling the different nerve nodes which belong to your solar plexus. They receive food when you breathe in and out like this, particularly with the exhalation. You set certain currents going in your body which are then finding their proper place at the extremities of yourself: wherever your blood would go, there will be nerve nodes belonging to your feeling system and sometimes to your sympathetic nerve system. That is the reason it can be of help, but you have to do this, having in mind that it is for an entirely different purpose. And don't leave it at the place where you have exhaled three times and then think it is all right, because in all conditions of that kind you will be much better, because you have paid attention to something of yourself which was contrary to the state in which you were. But it has to lead to a result in the sense of work on yourself, otherwise you are misusing these kinds of energies for the distribution of such material for

yourself for the purpose just to satisfy your physical body. It has to become a result, which means that that what (which) is then energy, better distributed and giving more equilibrium within yourself, that then you are in a state in which, as a result of your wish, something can be created for yourself, which will help you to go further, and not to just rest where you are. "Going further" means that at that time the relationship between your mind and your body has to be established in a different way than the body being dependent on your thoughts or your feelings. This time your body becomes the object for the observation of a section of your brain. And it is utilization of that kind of energy for you ~~that~~ which then starts certain different kind of currents going within yourself, and with this new current your wish to wake up will join, and the current that will be established is at first a certain current around your solar plexus. The way it affects you, if you are sensitive enough, is that when you start with this wish, the current is established in the direction of a clock when you look at your solar plexus from the outside. I hope you can visualize that. It is going from the top above your solar plexus towards your left side, towards the bottom part, towards the right side, and circling around your solar plexus. Viewed at it from the outside, it is like a screw that is screwed in. That is the direction of the screw. And it symbolizes the possibility of energy now in your solar plexus to go deeper towards your heart. This is a state that one can use very well in practically any kind of condition. And I'm simply telling it to you because here is the way by which 'outside Work', so-called, can lead to 'inside Work.' It is a bridge which at that time is established and which will help you for the formation of an emotional body. It is really then

the utilization of such energies which otherwise will go by the wayside or will be consumed by just giving in to certain states of self-pity; that there is something quite different that can take place, and then a man will become a Real Man when he makes that attempt; and that attempt, when it is really done seriously, will always have a result. I say always, without any exception.

If your wish to Work is serious, and if, in that kind of a wish, the three centers are united, it becomes a prayer which is acceptable in the eyes of the Lord. It is for that reason a prayer, consisting of three centers, that it will be heard, and there will be a result, practically immediately. I advise you to do this if you wish, but only when you really wish. Don't play with it. Don't just, a little haphazardly, make a little bit of an attempt, because I also assure you, that if you utilize these kinds of ideas, as I now have explained, for a different kind of purpose, you will be more and more damned. Try to understand this life as it is. We are subject to involutionary laws. There is no doubt about that, because we die. And there is gradually a process of destruction. It may be the form, but the form is useful for a personality on Earth, and we remain subject to that kind of a law, one says coming from the Sun Absolute and in time flowing through oneself, and in time putting one in the ground. When the energy which is released as a result of what I've told you is not used for an evolutionary law, you make a fundamental mistake, and you augment the involutionary law. And you will be dragged down more and more, and more than you know, because you have not fulfilled the obligation of knowing about these kind of things, and using them -- use them -- for the best of your knowledge.

Every once in a while I talk about the seriousness of this kind of work, because the seriousness comes in when I talk about a soul, about the desire for the maintainence of my life. When I say that my life is precious to me, and that I feel in recognizing such a life, that I have the responsibility that something ought to be done with my life the best I can, but that then I must also know that when I have that kind of a wish, nothing should be left unturned in order to utilize energies that could be used for that purpose: to use them in the best way possible and not just, I say, haphazardly and superficially touch upon them a little bit and then letting them go. It's far better not to think about it at all, not to try, not to make an attempt, just let it be — again and again I say, let it be — until finally after some time maybe you will understand what is involved. This is what I mean by the seriousness of the application of work. It does not mean that your whole day is devoted to that. I've tried in the last two or three months to tell you about ordinary life and the necessity of this ordinary life to put it in such a shape that you can work. That is what I started with, to try to tell you how to put your own house in order first, and to become quite serious about that, and not to allow certain moods to predominate when you know that they ought to be damned well kicked out of the window. You must not allow such things. No one wants to remain living in dirt. I talked about that some time ago, about the Augean Augean stable, and Hercules, which was necessary in order to clean it. Herculean attempts, one calls this desire to create an 'I'. It's against all odds! It's against Mother Nature. It's against the involutionary law. It is in favor of something that I believe in, that I want to go in that direction because it only makes sense if I go there. It does not

make any sense when I, with involution, be put in the ground after a little while and let myself rot away. That is not for a man. He can leave his carcas, whichever way he wants to, when he has taken out of it what are the valuable things, and then take that with him when he dies. That of course is a logical solution to anyone's problem, but one must understand the seriousness when we talk about it.

The seriousness is like Gurdjieffian music, when sometimes it penetrates into you in some way, not knowing in the music something there is at that time as a combination of certain notes or certain rhythms and a certain feeling which must be--which must accompany that what (which) is technique, what (which) is insight in structure of the music, all together, ~~A~~ a person when he plays has to be that ~~one~~, if he can. One has to strive constantly for to be that. Trying

This I say in regard to music, and with music it is exactly the same as when I look at my life. Because what is my life has value for me if I just take it and forget it and die and then hope for the best, etc., etc. Many times we talk about that. I want to get somewhere with myself. I don't want to wait too long. I don't want to wait until senility comes in, and ~~then~~ when I get older, that maturity is going to do it for me. That is not the life of a man. A man is dedicated to the possibility of growth. He should never stop in that growth.

If he comes to an end as far as the Earth is concerned, he should consider how and why he cannot, and then why he must, because he has to find a way. That's up to a man to find a way out, not to just sit down. ——

I've quoted a few times a little saying by Goethe about "Here sits my mother on a stone, and she cries and cries and cries her heart out." And the many times I visualize that kind of a picture, because my mother is then just a symbol sitting on a stone out in the field somewhere, and she has suffered, and she has old clothes on, she's an old woman already — probably grandmother by the time that symbol became apparent to me — and she has an apron, and the apron is a work apron which she wears when she goes and cleans the house or cooks in the kitchen. ~~But~~ when here she sits outside, and the tears come rolling down and out of her eyes, and she tries to stem them with her apron, holding that to her eyes, and there she sits and cries, I say, cries her heart out. You see this kind of a thing that comes every ~~so often~~ once in a while, and I quote Goethe so often because that was the feeling that man had when he, for himself, coming to himself when he was by himself, realizing then what is in this world and what could be for him in this world. For him, that happened in his youth. How he became when he was older — that's not our business. When he wrote at that time it came from some place within himself, and he knew at that time how to put it in certain words, and if one is sensitive about such things, you can let them come in.

The same way with any kind of a form of art: if you're sensitive; if you have a feeling for color; if you can understand a little bit of what is really meant by old tapestries or by miniatures — Persian miniatures, I mentioned them the other day — the Rajput paintings of India, certain simple things — primitive art, we call it — the things that are there and have been made and have been made by one generation and another, one whole family working together on one thing, finally producing something out of this world, and there it is in deep colors, but joining

together and harmonizing, and a pattern that really had a meaning, as symbolism. I do not know what your feelings are when sometimes you are face to face with that kind of a product, also of culture, but of such a different kind of culture than our plastic age will allow when we really stand in front of such things, and there is something in you that could respond to it and that actually could relive what went through the heart of the artist who produced it. When there is something that you see as beauty, and even maybe it is photographed and it gives then at that moment exactly that — what is called 'the moment' in photography — to catch that. If you know a little bit about different people who are photographers, who really try to catch at the moment that what (which) was the reality, and every once in a while they are successful.

I talk about these --these parts — these parts of one's inner life. I talk about the reality of that what could become the beginning of one's soul. I talk about conscience every once in awhile, when can -- when can -- one can be quiet and sit and listen and come to yourself. I say it is one's private life. You don't talk about that from the housetops. You don't shout it across the street to each other. You have it within you, There you are with yourself, and you sit, and sometimes maybe you cry, and maybe you are thoughtful, and maybe there is a great many things that you wish to do, and you feel this potentiality welling up in you, and say, "But why, why don't I work? Why don't I do more? Can God help me? I pray to him to tell me how can I actually wake up? How should I be, in order not to be as stupid as I am sometimes, or lazy, or unkind, or irritable, or not right for so-and-so, and so-and-so. Here I am, I, poor fool" — as you remember in Faust.

That kind of thing — I don't even call it a thing — that kind of experience which runs through the ages, through history — ~~naturally~~ which when you become familiar a little bit more with different kinds of cultures — can come to your mind, and you remember this and that, You see them, you can even describe them, you can visualize them. You listen to your heart speaking at that time. You can be brought up with that kind of a surrounding. We call it classicism: that what (~~which~~) is for all ages. That is what you can understand. I talked about Greek, Greece a little bit and about Norse mythology. But one can add a great many people out of literature or out of any kind of a culture that you may be familiar with where there was something quite definitely at that time, and that, perhaps, has been forgotten; and even if it is reprinted a little later, it may not have the same coloration, and it may not create the same kind of a state. If one is capable of receiving it perhaps you can reconstruct it in some way.

The depth of your inner life: try to treasure it. See what you can do with all ~~of~~ your superficiality. Try to brush it away, try to take it away from yourself. Try not to allow it ~~but~~ to continue too long. Do something about it before it is too late. Although you have still a lifetime ahead of you, ~~and~~ you think that tomorrow will be tomorrow anyhow because it will be like today. ## It will leave you after a little while. I know by experience how the years go by, how certain things cannot be done anymore after some time, much to one's regret.

no ¶ Willingness to do it without any doubt, feeling sorry that one has not caught a certain time when it was possible. Forgetful, now; wishing to forget of the opportunities which were there and which one didn't take,

because one was not thoughtful enough and one didn't pay attention to it, because one was so involved in a variety of all the different things you cannot take with you. They only leave a little imprint on your mind and on your feeling. But what is your essential value, and what does one do now with the building of one's inner life? That is why I feel that Work on yourself is so important for one. It will give you not only insight, it will give you a balance. It will give you a reason why you sometimes think the way you think. It will open up for you the possibility of seeing for yourself why you have to suffer and why you have to experience, and where it can be linked up with whatever your knowledge is of yourself and whatever you must believe in because of astrology or the I Ching and the rest.

All of that, very well, but I am here, sitting on a stone, and I can cry, and I want something because after a little while I know that my task is I have to go back to the kitchen and wash the dishes. That is a mother. That is a person with responsibility. That is also Mother Nature, because she exacts from us exactly that, saying we have to wash her dishes, because we belong to her household and we have to do it willingly or not. It has to be done because a household of Mother Nature has to be maintained. There is a reason why it is on Earth, to have it maintained on Earth so that the Earth can stay where it is and only can move when that what (which) takes place with humanity on Earth is developing in the sense of evolution for them. Then the Earth will change over into a planet. Then Mother Nature will have done her task. And who knows where she will go? I don't know what happens to such Mother Natures when consciousness can take their place. I do not know what should happen to

the body when a Kesdjanian Body can take over. Perhaps I should simply look at it as for the time being a little building in which some treasures are stored. And I have to move and I look over what I want to take, and there is a point at which I say, "That is enough, I won't take more." And then the question is, what will happen to the rest? And I turn around and look at the house that I've occupied, and I say, "Let it perish. It was right for the time I was there. It's not right for anyone and I don't want any posthumous papers to be published after my death. I'd much rather burn them now, because I am the judge of what is right and wrong for my life, and I know what has happened during my lifetime as a result of such influences, and I have a right to cut them off when they were mine, so I can destroy them now, and I don't leave it to other people."

It came up, this question, of what to do with the Fourth Way of Ouspensky? I didn't say, "Burn it", but I said, "Don't pay any attention to it, and don't ever try to compare it with ALL AND EVERYTHING," because that book, the Fourth Way, was published after Ouspensky had died already, and it was gotten together by a few of his so-called pupils, of course without his knowledge, a little bit with the knowledge of Madame -- Madame Ouspensky. In Search of the Miraculous was also published after his death, and you know his attitude towards wishing to publish it — he never wanted it. It was only because it was necessary, and then at that time in order, when it was published, to put it into a little better basis, on the fly-leaf was inscribed that 'Mr. G.' was really Gurdjieff. Ouspensky never would have wanted to publish the Fourth Way. It is not the right kind of material, and he should have burned it up. But it is possible, of course, that afterward one looks like hawks trying to find perhaps something that can still be published and maybe can enhance the name of Ouspensky

— and it doesn't at all. It is even deleterious for him. And it made make him
him maybe turn in his grave to have that damned nonsense that is in that book published and even being read. Leave it alone. Burn it up, throw it out.

which are not
There are things in this life ~~that aren't~~ right for you simply because you cannot take them. You don't know how to take them. That's why we sometimes call them shocks. And it's like a shock treatment in psychology or psychiatry, where you hope for the best, and that the shock is not too much. Many times in life the shock is too much. Sometimes it may even give you gray hairs, white turning overnight because of such fear, such experience, which one cannot take. Sometimes the different things that do come as a shock — we're unprepared, because we have no means of preparing; that's why it is a shock. And then the damage is done. What is helping you across it, no one knows, because the damage has caused, already, a reconstruction and a reconfiguration, mostly in your brain, the same way as what happens when chemicals get in there which don't belong in your brain at all. And they are the cause of many disturbances. And it takes a long time to get over it. One has to learn a little bit to get out of the way for things which are as yet not right, until you have developed more. When there is something that has taken place in you and has changed you, and that the level of your being actually has been raised, and then, from that standpoint, that there is a possibility of being affected but also at that time to be able to use it, not to just have it affect you, and not knowing what to do with it, but to have an affect - an influence on you—then, but to be digested because at that time you know how to take such things. This is the growth of Work.

When one tries to build a Kesdjanian Body, one goes from the SOL, if you get across the FA, to the LA and the SI, when there is definitely a development of an emotional state which becomes, as I said yesterday, Inclusive of that what ~~(which)~~ really belongs there and makes it an emotion, which places a relationship of man as a living creature towards that ~~which~~ is all life, and in relation with that, could even be fused; that then, because of this, the strength that an emotional body has is quite different from the strength of the physical body, and surely it is different from that what (~~which~~) really belongs there and makes it an emotion, which places a relationship of man as a living creature towards that what is all life, and in relation with that, could even be fused. That then, because of this, the strength that an emotional body has is quite different from the strength of the physical body, and surely it is different from that what ~~(which)~~ is at the present time one's ordinary mind which is just a little bit of a mental factory, ~~deficient~~ sufficient for the appearance on Earth. But when, gradually, also together with the [redacted] Kesdjanian Body, a Soul begins to develop, then a man becomes strong. Then, within him, something will start to grow, which will give him, at that time, solidity; and ~~so that then~~ a shock can be received and absorbed by his inner life. And then he will know what to do, because he can utilize the energy which otherwise ~~will~~ would destroy him, which, after he has acquired a certain ability, can be used for further construction.

You see, many things ~~of~~ in ordinary life are very good and of benefit to mankind. A great many of chemicals which can be useful, and have been used for progress, or for facilitating certain activities, ~~are~~ they were very good;

and at the same time, the same kind of chemistry, applied to ~~what~~ that what we call a bomb, and explosives — it's the same kind of chemistry — and it is misused, and destruction is the result.

That's why, when we talk about the tetrahedron, and we talk first about a spiral which remains on the surface, and becomes smaller and smaller, and gradually turns within itself, and the circumference becomes a point, and the point disappears in the Earth. The possibility of such a spiral is that when it goes, and even ~~when~~ if it becomes a little smaller, the center of the spiral moves up and then can create a point above the triangle which originally was there — I've explained it — because that is the direction of ~~the~~ a sociological influence of a man. And the other three are his private life, his professional life, and his personal life, which is superficial. But when he becomes an influence for the rest of humanity, he can become that, and then he creates for himself an entity which I call a tetrahedron. But those ~~which~~ who are destroying, they also are tetrahedrons. But ~~their~~ there the spiral turns downwards ~~so it~~ and is below the surface, and although ~~it is~~ it's the same kind of a tetrahedron, it is devoted to desruction. I told you once about a book of Jules Verne in which there were two brothers, one who wanted to create a city which would be nothing else but beautiful and good, and the other ~~another~~ who created a monster which was used for destruction. I ~~don't~~ do not know if you remember that.

These are the two possibilities of man. Most of us will stay more or less on the surface, and then after a little while we probably go below it, but by the time we go below it we are too senile to become of much damage. When a person wants to grow up, he establishes for himself the

fourth point, which is the contact with all life existing. And that then, ~~with~~ in his arranging, that is, his private, and personal, and professional life, he has become for himself in equilibrium and is an equilateral triangle with degrees of 60-60-60, total 360. That what ~~(which)~~ is needed for a man to grow up, to find out how he can live, how he could become a man capable of further growth, in the direction where first he tries, which is an influence to the outside world. But, you see, a tetrahedron is a very strange kind of a configuration. It doesn't matter, when it is once there, from which side you look. It is always the same. And that therefore any one of the angles, and any one of the points, represents and could represent the same thing as ~~another~~ another, and that therefore in turning ~~a~~ the tetrahedron, that what ~~(which)~~ is first sociological could become a point of professional life, it could become a point of private life, and it could even become the point ~~even the~~ ? ~~become a point of~~ of personal life. In that way a man becomes totally harmonious.

And this is the aim that one wishes to reach, by using ordinary symbols like spirals, and ordinary symbols like angles, and even sides to a triangle, and symbolism expressed in the equilibrium as represented by such a triangle. But then the totality of man, as a tetrahedron, gives him with four points the possibility of a sphere. Mathematically it's quite correct, because it can expand to the sphere. That is how a man, when he grows out, that is when a man, when he is harmonious, represents that, to all sides, a sphere. And then such a man, in realizing the need for himself to dedicate his life to God, he then becomes a point, and after some time losing all his possessions, he becomes a moment in infinity. Then one is ready to ~~become~~ be united with God in a different kind of a cosmos.

One's life has to have certain indications of indelibleness, of certain things that will last, things that will not fade, things that will remain permanent, things that will always be there and on which one can count. That is why one talks about a solidity, and a solidity gradually becoming concentrated in a point, and then, not wishing to move, becomes a moment in time. That it singles then itself out as a means through which life becomes apparent. And it is then in that point in which the apex of a tetrahedron is reached, going through at that point an eye of the needle and extending further, in again enveloping and opening up, in three directions, but then being Consciousness, and Conscience, and Will.

How often can you see these kinds of things in your mind's eye? How often do you want to think about it, and let it penetrate in the quietness and silence of yourself? How often when you do this, will you see yourself for whatever you are, your value, and what is then? You must be quite honest about that: What you have to admit is in your way. Many times your moods are in your way. Many times your wish for possession is in your way. Many times your self-willedness is in your way! — the love of yourself is in the way as an obstacle. Your conceit! — it is not right, it doesn't belong there.

A man must become humility itself. Then his 'I' will be a being. If one can live that way, if one can spend enough time — even like today and maybe for tomorrow — for a time the Barn has a little meaning, and making the meaning a little better, at times because of your state, then helping the Barn, and the Barn helping you! — helping yourself and helping someone else. And let them the group help you! and you respond to the extent that you can really understand what is your own problem, because

your own problem is not the problem of the group. The problem of humanity is not the problem of Mother Earth. It is the totality of humanity, which, because of its coating of the Earth, will remind Mother Nature of her own task as a planet to start to behave not in an unfortunate way, but gradually let enter the millenium, the time of the rebirth of Christ as giving a solution and freedom to all of mankind. One starts with oneself. One starts and continues with Kesdjan. One starts and continues and ends with one's Soul.

That is why we talk, to remind you, time and time again, to come to yourself, and to make up your mind, your heart, to have a Consciousness, to have a Conscience, to have a wish, to have a will to grow, at times even to find very simple words, to explain what is really the obstacle which happens to be in your way. To pray to God that maybe tomorrow he can give you a chance to look at it in the right way, and then to hope for whatever is the best for you and your own development.

Have a good evening tonight. I wish you a good day tomorrow. Goodnight, everybody.

End tape.

[Should be proofed: check reference especially to "Richut painting" page 12.]

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